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THE DEMOCRAT

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with the office, must be post paid, or they will not
be attended to.

TO MY WIFE.

Pillow thy head upon this heart,
My own, my cherished wife;
And let us for one hour forget
Our dreary path of life.
Then let me kiss thy tears away,
And bid remembrance flee
Back to the days of halcyon youth
When all was hope and gloe.
Fair was the early promise love,
Of our joy-freighted bark;
Sund and lustrous to the skies,
Now all so dim and dark;
O'er a stormy sea, dear wife,
We drove with shattered sail,
But love sits smiling at the helm,
And mocks the threatening gale.
Come, let me part those clustering curls,
And gaze upon thy brow—
How many, many memories
Sweep o'er my spirit now!
How much of happiness and grief—
How much of hope and fear—
Breathe from each dear fond lineament,
Most eloquently here.
Thou gentle one, few joys remain
To cheer our lonely lot;
The storm has left our Paradise,
With but one sunny spot:
Hallow'd forever will be that place
To hearts like thine and mine—
'Tis where our earliest hands were joined,
Altogether's earliest shrine.
Thou nestle closer to this breast,
My fond and faithful dove!
Where, if not here, should be the ark
Of refuge for thy love?
The poor man's blessing and his curse
Pertain alike to me;
For, when of worldly wealth, dear wife,
Am I not rich in thee?

(The occurrence here related took place during
the great conflagration in N. York, Dec. 16, 1836.)

THE NOBLE SAILOR.

It was a fearful night!
The strong flame fiercely spread
From street to street, from spire to spire,
And on their treasures led.
Hark, is a mother's cry,
High o'er the tumult wild,
As rushing toward her flame-wrapt home,
She shriek'd, "My child! my child!"
A wanderer from the sea,
A stranger, mark'd her woe,
And in his generous bosom woke
The sympathetic glow.
Swift up the burning stairs
With daring feet he flew,
While sable clouds of stifling smoke
Concealed him from the view.
Fast fell the blazing beams
Across the dangerous road,
Till the fair climber where he grop'd,
Like fiery oven glow'd.
But what a pealing shout!
When from the wreck he came,
And in his arms a smiling babe
Still toying with the flame.
The mother's raptur'd tears
Forth like a torrent sped;
Yet ere the throng could learn his name,
The noble tar had fled.
Not for the praise of man
Did he this deed of love,
But on a bright, unflaming page,
'Tis registered above.

L. H. S.

ADVANTAGES OF THE SABBATH.—Whatever
disputes may arise in respect to the spiritual
obligation of the Sabbath as a divine institution, it
would be hard, we think, to select a single ap-
pointment, which so manifestly consults the well-
being of society. If there were no future world,
yet to our calculations might be limited to this
existence, the Sabbath would still be the most
merciful, or rather the most necessary ordinance,
as affording time for the recruiting of minds,
which would be certainly worn down by neces-
sary application. We entertain no doubt, though
we pretend not to reckon it susceptible of equal
demonstration, that just as twenty-four hours is
the exact length of time for the return of toil and
sleep to mankind, so is one day in seven that pre-
cise portion of our lives, which should be given
to the repair of an overtasked nature. We are
notable to prove that one day in seven would be
more than enough for the preserving in any thing like
healthful play, the energies of the human ma-
chine. But we are so well assured that there
are proofs of the nicest adaptation between man
and every appointment wherewith man is found
to be connected, and which we can trace in a
great variety of particulars, that we can feel cer-
tain that the selection of one day in seven was
not arbitrary, but that it was ordered with exact
reference to the wear and tear of our powers, as
that distribution of light and darkness which we
have already commended to your notice. If you
annihilate the Sabbath, and do away with that
fine pause in all the business of stirring commu-
nity which every seventh day introduces, you
will have done more towards rasing down the
energies of the nation, than if you had sent mil-
lions into its armies, and recklessness into its com-
merce. If the time ever came when each man
went day by day to his business, without having
a day of rest; and when there was no weekly
cessation of bustle in our exchanges, our courts
of law, our ships, and our farms, we should have
made the nearest approach toward national de-
crepitude; the powers of every class would be
most fearfully overrought; and we could ex-
pect nothing but the speedy giving way of an en-
gine, on all of whose parts there was such an un-
natural tension.—*Melville.*

THE GREATEST CRIME ON RECORD.—A young
man by the name of Robert Vance of Elkhart
county, Indiana, shot his own mother on the 4th
inst., without the least provocation.

COLUMBUS TEMPERANCE SOCIETY.

EXTRACTS from an Address recently delivered
by Dr. M. ESTES, before the Temperance
Society, Columbus, Mi. Published at the
request of the Society.

All will agree to the truth of the proposition,
that happiness is the great object of all human
pursuit—that arts, sciences, and literature are
useful only so far as they contribute to this great
end. The difficulty is in the question, in what
does happiness consist? The answers have been
various—some philosophers say that happiness
consists in health, fortune and a cultivated mind—
others in knowledge, truth and virtue. Paley
says that happiness consists in the exercise of the
social affections, as husband, wife, children, kin-
dred and friends; in doing good to others; in
the pursuit of great engagements and important
undertakings, and in health. It will be unneces-
sary to notice all the various theories which have
been advanced on this subject. They all con-
tain something true; but with all due deference
to the opinions of others we do not think that
they contain all the truth. Our views may be
drawn from the following remarks.

The world which we inhabit, and all things
therein organized and unorganized have been
endowed by the Creator with fixed properties; and
as a consequence, they possess an invariable
mode of action. The general law is, that like
causes, under like circumstances will always
produce like effects. Physical and Chemical laws
result from the action of inorganic or dead mat-
ter; vital or organic laws from the action of
organized or living matter, and intellectual and
moral laws from the operation of the moral and
intellectual faculties. The human body is com-
posed of an aggregate of parts termed organs,
each of which possesses some peculiarity of con-
struction; and each is concerned in the performance
of a particular function. Digestion, circula-
tion, respiration and secretion, and all functions
performed by particular organs; digestion by the
stomach; respiration by the lungs and indolence
by the heart and blood-vessels. These several
processes are governed by fixed laws from which
consistently with health, there can be but incon-
siderable deviations. Physical, chemical and vi-
tal laws all exist in the human body; but the
former are controlled by the latter, and act in obedi-
ence to them.

But there are also intellectual and moral laws
which—though the point has been a fruitful
source of controversy, are as invariable in their
operation as the laws that govern the inanimate
masses around us. Man possesses the same
number of intellectual and moral faculties in every
stage of society; the faculties bear the same
relation to each other, and to external objects
are governed by the same laws whatever may be
the state of civilization. The same springs of
action as hope, fear, love, the desire of power,
the desire of gain, contribute powerful motions
of action, in the rudest and most uncivilized, as
well as in the most civilized and christian na-
tions. It is true, that as the uncivilized savage
becomes transformed into the civilized and christian
man by education; principles of human na-
ture are brought into action, constituting as it
were new motives of action, which until then
had remained inactive. To elucidate this sub-
ject, it will be necessary to remark, that two classes
of faculties are clearly recognized in the moral
constitution of man. The one class is common
to man and animals, the other is peculiar to man,
and constitutes his proper human nature. The
Scriptures make this division of our moral na-
ture; they are denominated the flesh and spirit
or animal and spiritual part of man. The func-
tions of our animal nature, though necessary were
designed by the Creator to be obedient to the pecu-
liarly human nature; the first are exclusively
selfish in their action, the latter are disinterested
and seek the happiness of society in general.

The selfish part of man has exercised an im-
mense influence in the world, it has in fact gov-
erned almost the entire movements of society.—
Look over the face of society at present, exam-
ine into the condition of the most enlightened na-
tions; and what is the result? Let the corrup-
tion, the intrigue, the selfishness, which we every
where behold give answer to the question. I
do not say that there are no good, pious and en-
lightened men in the world, there are many such.
All that I wish to say, is that the springs that
govern society, are, and have always been in a
great measure selfish, that the aggregate of vir-
tue and intelligence in the world, is insufficient to
govern the movements of society. A reflection
hurling to the boasted civilization of our
age here forces itself upon our mind.

So long as nations are governed by motives of
selfishness in their dealings with each other, so
long as they direct their whole resource and en-
ergies to the destruction instead of the moral ele-
vation and enlightenment of our race, we may
boast of an enlightened age; but calm reflection
must convince us, that though man is greatly
improved, he is not yet perfectly civilized. In-
deed we are forced to the conviction, from the
truths contained in the sacred writings, from an
examination of man's nature, and from the present
condition of society, that perfect civilization is
yet far in advance of the present age. Many ob-
stacles must yet be overcome before society will
reach that degree of moral purity and intellectual
enlightenment, which constitutes perfect civilization.
This State may at present be imagined, but not
realized—it can in fact be but dimly seen, though
the dark vista of future generations. When wis-
dom, and truth, and justice shall reign instead of
the brute nature of man, when the pure spirit of
christianity shall be understood by society in gen-
eral, and acted upon then will civilization be
complete, and not until then will man be happy.

We are prepared from the foregoing to under-
stand the cause of happiness and unhappiness of
good and evil—good and happiness must result
from obedience to the established laws of nature;
organic, moral and intellectual; evil and unhappi-
ness from a violation of the laws. Physical
evil results from a violation of the physical laws;
organic evils from a violation of the organic laws;
and moral evil from a violation of the moral laws.
So long as the functions of digestion, respiration,
circulation and the other functions of the body
are performed with regularity, and in accordance
with the established order of nature; health ex-
ists, and the individual enjoys the sentiments of
well being; but whenever this functional regu-
larity is destroyed by the action of causes uncon-
formable with the laws of organized matter, evil re-
sults, and disease is established. To preserve
health in the present state of society, some knowl-
edge of physiology is required; the functions of

the organs and the general laws of life must be
studied, the relation between the organs and ex-
ternal agents must be understood, so that those
unfriendly to health may be avoided. It is pos-
sible to establish a fact, that the use of ardent spirits
in almost any quantity, especially in the southern
climate is unfriendly to the regular performance
of the functions of the body. That its excessive
use occasions numerous fatal maladies of body
and mind, and other evils in society, the mag-
nitude of which cannot be calculated. All good
men must therefore unite in the desire to see the
practice of using ardent spirits as an article of
common use abolished from society. All efforts
to reform the moral condition, and promote the
general happiness of society will be in a great
measure unavailing until this great object is ac-
complished.

We have said that moral evil results from an
infraction of the moral laws; and moral good
from obedience to these laws. We have said
further, that the scriptures as well as observation,
recognized in the moral constitution of man a
double nature; animal or selfish and spiritual fa-
culties. It has been also remarked that the self-
ish faculties have exercised an immense influence
in the world, that they have governed almost the
entire movements of society. This is clearly an
infraction of the established laws of nature, for
from the constitution of the faculties, the Creator
evidently designed, that the intellect and the higher
moral feelings should control the inferior; but
instead of this, the inferior have generally gov-
erned, and immense evils have resulted in con-
sequence. But let us not be discouraged in our
efforts to improve the condition of society, much
has been already done; arts and sciences have
advanced, morals and religion have im-
proved, and altogether the present is beyond any
former age of the world. Arguing from observa-
tion we have a right to infer, that society will
still advance, that it will throw off the evils that
retard its progress, and finally gain that intellec-
tual and moral elevation which the Creator de-
signed as its ultimate destination. Though soci-
ety presents a dark picture in many of its as-
pects; the human mind possesses immense capa-
cities for good; it is not when properly under-
stood altogether dark and degraded; but reflects
in part the image of an all wise and great Cre-
ator.

Let us now see how far the use of ardent spir-
its retards the intellectual and moral improve-
ment of society. We have said that it is the
source of numerous diseases of the body and
mind, which not only disqualify individuals for
the discharge of their duties as members of soci-
ety, but throw them upon the community as an
absolute burthen. Many of these diseases, as
Apoplexy, Epilepsy and Dropsy are almost in-
variably fatal in their consequences, whilst others
renders life a burthen, as Dyspepsia. When ac-
tual disease is not produced by intemperance, a
predisposition is imparted to the organs, which
renders the operation of the ordinary causes of
disease more active and fatal than under differ-
ent circumstances. Mental and moral disease
also results from intemperance; these diseases in
fact, more frequently result from this cause than
from any other, they form the larger number of
the cases of the kind that fill the walls of our
hospitals and lunatic asylums. When no palpa-
ble disease of the body or mind is produced by
intemperance; still the individual does not escape
with impunity, the sensibility of his moral feeling
is deadened, his mind is impaired, and his body
is rendered more liable to disease; he is conse-
quently unfitted for the discharge of the duties
that belong to him as a member of society. He
is not only useless as a member of society, but
does society a great injury by his example, and
by the other train of evils that always follow in
the work of intemperance, he is like some nox-
ious plant that infects the whole atmosphere by
which it is surrounded.

Intemperance does not select its victims alone
from the ranks of the humble and unimportant;
men of the most brilliant minds and of the most
extensive influence, men capable of accomplish-
ing the greatest good in society are not unfre-
quently its victims; such cases are frequent in
their occurrence, and are to be deeply regretted,
as the injury sustained by society in the loss of
such men is almost incalculable. Men of ar-
dent temperaments and active minds, especially
men of studious habits are more exposed to in-
temperance than any other class of men, they are
particularly subject to fits of deep depression of
mind, which they too often attempt to relieve by
resorting to the use of strong drink; and the fatal
result in many cases is a habit of confirmed
drunkenness. Such persons should remember
that the use of spirits under the circumstances
can afford at best but a temporary relief, and that
they run the risk of forming a habit of drinking
which they may find it difficult to abandon.—
Cheerful company under such circumstances is
a much more effectual remedy, and is one which
is altogether unattended with danger.

The poverty and distress of females and chil-
dren are other evils of intemperance, which one
must more deeply lament than any other effects
of this fatal vice; because in this case the inno-
cent are made to suffer for the guilty. We have
all seen the lovely female commence life with all
that buoyance of spirits and high wrought notions
of happiness, which peculiarly distinguishes the
character of the female mind. She is innocent,
lovely and amiable, and regards the world as a
paradise, and life as a perpetual spring; all ap-
pears to her happy mind as a scene of enchant-
ment. She blushing yields her hand to the be-
loved on whom she has bestowed her affections;
he pledges to her his heart, his hand, and prom-
ises to support her in sickness and health, and in
every other vicissitude of life. In these pledges
he may be sincere, but what in many cases is
the result; he has been in the habit of using a mod-
erate quantity of ardent spirits; the habit grows
stronger and stronger, until the poor unfortunate
being sinks, unresistingly into its iron grasp. He
has become a drunkard, the world to him has
changed, the being whom he had promised to
love and protect has become odious to him, all
his affectionate advances are repulsed, and in
sighs, tears and poverty, she is compelled to
seek the remains of a life which in its morn had
promised so much happiness. This is not an
overwrought picture, it is one of real life, all
must have seen examples of the kind, and all
must deeply lament their occurrence. Females
have a deep interest at stake in the cause of
temperance, as much if not more than the bar-
barian sex; their dependent situation in society ren-
ders them always liable to receive the first and
most blighting shock of intemperance. We hope
therefore for their own sakes as well as for the

sake of humanity, that they will give the temper-
ance reformation their cordial and united support;
their influence in society is great, much greater
than they imagine, so great that nothing I believe
is required to complete the temperance reforma-
tion but a united movement on their part, such
a movement, it seems to me would accomplish
the work as it were by magic.

The first Temperance Society was organized
in the month of April, 1803, in the county of
Saratoga, State of New York. It had for some
time numerous, formidable obstacles to encoun-
ter; the members of the church were generally
in the habit of drinking, and one of its principle
officers was an extensive retailer of spirits; they
therefore conceived the interest prejudice against
the whole scheme. The same prejudices existed
every where at first against the society, a num-
ber of worthy and intelligent men lost their in-
fluence in the community, on account of the
stand which they took in favor of temperance;
Ministers of the Gospel preached against the in-
stitution, and in some instances, members of the
church were actually excommunicated for join-
ing it. But these obstacles gradually gave way
as the nature and objects of the institution be-
came better understood, and its good effects be-
came manifest. Societies increased in number
in every part of the country, prejudice yielded to
the force of truth; obstructions to the march of
reformation were removed, until finally a much
more sound and healthful state of public senti-
ment was established upon the subject of tem-
perance. The society has been productive of
much good, the quantity of ardent spirits used in
this country since its formation has been very
much lessened, drunkenness is much less com-
mon, and temperate drinkers have been very
much diminished in numbers. These are facts
which must go far to establish the claims of the
Temperance Society on all who feel an interest
in the comforts, the happiness, the moral and in-
tellectual improvement of society.

Notwithstanding the efforts of many distin-
guished men, intemperance continued to increase
until the formation of the Temperance Society,
since which time it has steadily diminished. Ex-
perience then settles the question, concerning the
superiority of associations over mere individual
examples. This might have been inferred prior
to experience, from a knowledge of the fact,
that men acting together accomplish more than
the same number acting separately, however
great their exertions; wise men, whenever any
great object was to be accomplished have always
united their wisdom and exertions, and acted in a
body. Such a union leads to deep investigation
and a thorough understanding of the whole sub-
ject, to the creation and combination of moral
power, and to unity and concert of action. All
objections to the Temperance Society must
therefore cease, as its importance is now estab-
lished by the fullest experience.

As citizens of a free country, we have a double
interest at stake in the diffusion of knowl-
edge, and the promotion of virtue among the
people. So far as government is concerned we
are ahead of any nation of the world, either an-
cient or modern, no nation has ever yet estab-
lished a government so perfect in all its parts as
the government of the United States. To preserve
this government in its purity, requires that we
should be equally ahead of all other nations in
virtue and intelligence—free government cannot
rest on any other foundations. Monarchical and aris-
tocratical forms of government are not dependent
for their preservation on the virtue and intelligence
of the people, a certain evidence that these gov-
ernments properly belong to an age of civilization,
less advanced than that which is required to sup-
port free institutions. Many good and great
men have entertained fears with regard to the
stability of free governments, they have learned
that no nation was yet ripe for such a government,
that none contained a sufficient degree of virtue
and intelligence for their preservation. We sin-
cerely hope that those fears are groundless, but
cautious compels us to say that they are not with-
out plausibility, there is much ignorance, much
vice even in this country, the most generally en-
lightened probably of any other. The public
mind must be enlightened, the standard of mor-
als must be elevated, all obstructions to the ad-
vancement of society must be removed before any
certain calculations can be made upon a contin-
uance of our present form of government; but let
this be done and the freedom of mankind will
no longer be a problem, it will be a certainty, but
until then we must never let our confidence be-
tray us into a false security.

A good Story.—It is said of a gentleman in
this city, that he has a passion for the purchase
of second-hand furniture at auction, and that in mak-
ing "good bargains" he has filled his house with
antiquated and almost useless articles. Upon
one occasion his wife took the responsibility,
without consulting or appraising her husband, to
have a portion of the least useful truck removed
to an auction room. Great was her dismay, and
extreme her astonishment, when, on the evening
of the day of sale, a majority of the articles came
back to the house. The husband had stumbled
into the auction room, and not knowing his own
furniture, had purchased it at better bargains than
at the first.—*Boston Ex. Gaz.*

Argument of federal members of Congress,
parroted by the federal papers:

"If you divorce the Government from Banks,
you separate the Government from the people."

Answer by Mr. Calhoun: "We are next told
to separate from the Banks is to separate from
the people. The banks then are the people, and
the people the banks—united, identified and in-
separable; and as the Government belongs to
the people, it follows of course, according to this
argument, it belongs also to the banks, and of
course, is bound to do their bidding!"

The federalists would come much nearer the
truth if they asserted that to separate from the
banks, is to unite with the people. The prac-
tices of the banks, particularly the circulation
of their irredeemable paper, are antagonistic to
the interests of the people. When the Government
cuts clear of them, it makes a most important ad-
vance toward a union with the people—an ad-
vance, we believe, most essential to the interests,
and agreeable to the sentiments of the great mass
of the people. Let banking stand on its own bottom, so far
as the Government is concerned—above all let not
the Government sanction and induce, by lending
its funds to the banks, the over issues which have
blown up the currency, and brought embarrass-
ment upon the country.—*Augusta (Me.) Jaz.*

STRENGTH OF TYRANNY.

The tyrant's chains are only strong,
While slaves submit to wear them;
And who could hold them on the strong,
Determined not to wear them?
Then think your chains, even though the links
Were fast as adamant,
The heart which rightly feels and thinks
Would cast them all together.
The lords of earth are only great
While others crouch and feed them!
But what were all their pride and state
Should labor cease to feed them?
The swain is higher than a king,
Before the laws of nature,
The monarch were a useless thing,
The swain a useful creature.
We toil, we spin, we deliver the mine,
Sustaining each his neighbor;
And who can hold a right divine
To rob us of our labor?
We rush to battle—bear our lot;
In every ill and danger;
And who shall make the peaceful cot
To lonely joy a stranger?
Perish all tyrants, far and near,
Beneath the chains that bind us;
And perish, too, that servile fear,
Which makes the slaves they find us.
One grand, one universal claim;
One peal of moral thunder,
One glorious burst in freedom's name
And rend our bonds asunder.

THE SUM OF RELIGION.

By the Lord Chief Justice Hale.

He that fears the Lord of Heaven and earth
and walks humbly before him—and that thank-
fully holds of the message of redemption by
Jesus Christ, and strives to express his thankfulness
by the sincerity of obedience—that is sorry
with all his soul when he comes short of his duty
—that walks watchfully in the denial of himself,
and does not yield to any lust or known sin—he
that, if he fails in the least measure, is restless
till he has made his peace by true repentance—
that is true in his promises, just in his dealings,
charitable to the poor, sincere in his devotion;
that will not deliberately dishonor God, although
with perfect security from temporal punishment—
that has his hopes and his conversation in Heaven—
that dares not do any thing unjustly, although
ever so much to his advantage; and all this be-
cause he firmly believes that God is invisible,
and fears him because he loves him—fears him
as well for his goodness as his greatness—such a
man, whether he be an Episcopalian or a Presby-
terian, an Independent or a Baptist; whether
he wears a surplice or wears none; whether he
kneels at the communion, or for conscience sake
stands or sits—he hath the life of religion in him;
and that life acts in him, and will conform his
soul to the image of his Savior, and go along
with him to eternity, notwithstanding his practice
of things indifferent. On the other side, if a man
fears not the eternal God, commits sin with pro-
prium, can drink to excess, lie, swear, vainly
or falsely, loosely break his promises—such a
man, although he cry down Bishop, or cry down
Presbytery; although he be re-baptized every
day or declaim against it as heresy; although he
fast all the Lent, or fast out of pride of avoiding
superstition—yet notwithstanding these, and a
thousand more external conformities or zealous
oppositions of them, he wants the life of religion.

A PICTURE.

BY CHARLES MISENER, ESQ.

It would seem hard to say that we are un-
grateful people; but listen to the language of
compliment. Our newspapers are weekly pouring
forth the most melancholy notes, approaching ad-
miration to despair; yet what is our situation? Is it
one demanding the liveliest expressions of grati-
tude and joy, or of gratefulness and discontent?
Rouse yourself, my friend, if you have any doubt
—come, go with me—let us clamber yonder hill
—look abroad. Is not this a goodly prospect?
The stream that we see to the east and south is
the Delaware—the river far to the west is the
Susquehanna. The clear waters which fertilize
that valley of the north, are the French Creek and
the Schuylkill. Behold these numerous brooks
which run east and south to the Delaware, they
water, and in their course impart health, fertility
and wealth to Delaware county—those which
flow west and south into the Susquehanna, are
the Conestoga and Octoraro, which with their tri-
butary rivers, pass through Lancaster; and the
lovely stream that murmurs at our feet is the
Brandywine—I need not say that yonder char-
ming city is Philadelphia—not need I mention to
you the names of towns and villages which lie
within our view—but the eye now embraces a
population of more than 300,000 inhabitants.
Look closer—if you can withdraw your eye from
looking on so delightful a prospect as the whole
presents—look closer, separate the parts from
the whole—take a single plantation, the one on
our right, for instance, do you see that stone
house, that large barn, those meadows spotted
and enlivened by those milch cows, those fat-
tened cattle and sheep—observe the fields yellow
with grain—could you see the inside of the man-
sion, you would find the drawers full of those
things which render a family neat and comfortable
—the cellar stored with plenty, and the table
crowded with abundance. And what of those?
I reply that the picture of this farm is the likeness
of thousands and tens of thousands that lie under
our view. The farmer is the lord of the soil—he
has no proud duke or marquis to come annually
to show his superiority and demand the evidence
of his vassalage—the title-page he counts for his
table, and he snaps his fingers at the tax-gate.
In truth, he knows nothing of want or oppression,
but by name.

Under this blue sky—with these clear waters—
in this lovely climate—with a government of his
own choice, enjoying the most perfect freedom;
where on earth is there now, or was there ever, a
people who had so many causes for joy and
thanksgiving—and so few for reproof. Our cup
is full and overflowing with blessings. We are
like a pampered child, led so proudly that we
do not know how to enjoy the luxuries that are
crowded before us. Farmers' Cabinet.

At St. Louis, on the 24th, the river was high,
and boats were arriving almost hourly with freight
and passengers. Emigration into the fertile
regions of Missouri is said to be very great and
constant. The roads leading into the interior are
thronged with families and trains of teams, with
stock and hands to settle on the new lands.
This scene is said to be animating in the extreme
notwithstanding all the embarrassments to which
those hardy settlers are subjected in search of a
new abode.

Good Luck.—The following from the Lon-
don Sporting Magazine for August, furnishes a
striking instance of good luck:

"The late Luke White, the celebrated Irish
millionaire, commenced life as an errand boy to
a book stall, and finished it by representing in his
own person and those of his three sons, four
counties in Parliament. Having succeeded in
scrapping together as much as enabled him to pur-
chase a few pamphlets, as trifles of stationery, he
tied a wallet to his back and set up himself as a
pedlar. His tour performed, and his merchandise
disposed of, he turned his steps once more
towards Dublin, to replenish his knapsack and
add to his store. When some thirty miles short
of his destination, he retired into a field adjoining
the high road, in fine of a crust, and wash it
down from the rattle upon whose banks his hum-
ble meal had been made. That over, he renew-
ed his journey, arriving towards the evening of
the following day at his destination. The suc-
ceeding morning saw him early forth in quest of
new merchandise, when lo! his bitter work earn-
ings were gone! The greasy canvass bag, his
then strong box, had vanished, and he was again
a beggar.

Almost in despair, his desperate search was
made in the cellar wherein he had slept, but in
vain; at length the idea flashed upon him, "could
he have dropped it where, by the river side, he
had dined and stooped to drink from the stream?"
Instantly the road was retraced, and at the end of
the fifth day, half starved and dead with travel;
the bag and its contents were found upon the
bank of a public path, within a few yards of the
turnpike road. After this, it is not surprising
that in a few years we find him in prosperous busi-
ness as a bookseller in Dublin. It was during
the period when the mania for lottery speculation
was at its height. Like others in his line, he
dealt in tickets, and upon the particular occasion
to which this alludes, he had disposed of all his
shares, save two half tickets, which he was in the
act of enclosing back, as unsold, to London,
when a young woman entered his shop and in-
quired for a sixteenth. He told her how the
case stood, that he had but two halves remaining,
which he was about sending off at that moment.
After interchanging some *badinage*, "Come,"
said the biped, "you shall buy one of the halves
and I will keep the other, and should the ticket
turn up to be a prize, we will marry and join our-
selves and our tickets together." So it was that
the ticket was a twenty thousand pound prize,
and they were married, the fruit of the union be-
ing the three senators already spoken of.

THE WORLD OUTRAGE.—Bent this, Mr Jour-
nal, or any body else, if you can!

Mr. George Gilbert, (a good democrat by the
way,) of Jefferson township, Montgomery county,
Ohio, raised this season, from one seed, six
pumpkins, which weighed respectively 186, 140,
120, 90, 91 lbs.; in all, 636 lbs. We say beat
it who can! The largest one measured in cir-
cumference seven feet and eight inches.

Hurrah for little Jefferson!—Ohio Herald.

Quick work.—On Sunday week, Bailie
Clarkson, Selkirk, sat down to dinner in a pair
of expressibles made out of wool, which that very
same morning was growing on the back of the
sheep. In the brief space of eleven hours and a
half, the fleece was shorn from the animal, scoured,
dried, carded, spun woven, and made into a
pair of breeches for a bailie!—*Glasgow paper.*

HORSE-RADISH cut into small pieces and chewed
in the mouth, is an excellent remedy for hoars-
ness, coughs, colds, and cases of incipient con-
sumption. Several cases of its successful applica-
tion have been known.

**EPITOME OF THE WHIG SPEECHES IN CON-
GRESS.**—We will do nothing—we will propose
no remedy—and we will vote against any remedy
that you propose.

Sublime and exalted patriotism! How worthy
are such men to be entrusted with the destinies of
the nation.—*Trenton Emancipator.*

The Rodney, Brandon, Vicksburg, and Natchez
banks, are advancing from \$35 or \$40 a bale on
new cotton.

During the space of twenty years, in which
steamboats have been plying between Norfolk and
Baltimore, not an accident has occurred by which
a passenger was injured, except the bursting of
the boiler of the boat Potomac, some years since,
which resulted in the death of two of her crew.
Baltimore paper.

RAGE FOR THE PEOPLE.—This is too bad.
The thought—the very thought, is chilling to the
country. Rage for the people! the hard fisted
mechanics and farmers! Over such damning in-
justice the rag barons shed floods of tears! Never
mind, gentlemen. Cease mourning. The
evil can be remedied. Let the banks pay their
notes in specie, and the dear people will have as
good money as any in the world. Will they not?
Louisville Public Advertiser.

ATLANTIC AND PACIFIC CANAL.—It is stated
in the New Bedford Gazette, that the survey on
the left side of the river San Juan for a canal from
Lake Nicaragua to the ocean has been completed.
The authorities of Central America have
taken hold of the enterprise, with a determination
to carry it through.

ENCROACHMENT OF RUSSIA ON MEXICO.—A
Mexican paper states that the Russians are si-
lently extending their possessions on the North-
western coast of America, and thus encroaching
on Mexican territory. Formerly, the Russian
possessions did not extend beyond Nootka, that is
to say, 49 deg. 55 long,